JOHN PERROT

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AGAINST THE

POPE:

OR

A true Copy of *John Perrot* the *Quakers* Letter and Challenge to the *Pope*.

With his *Holiness's Answer* thereto.

And an Account of the *Quakers* Proceedings and entertainment at *Rome*.

Jer. 46. 3.

Order ye the Buckler and the Shield, and draw near to Battel.

LONDON,

Printed the 9th. day of the 4th. moneth called *June*, 1662.

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THE

PUBLISHER TO THE READER.

Some Sober persons will not easily believe (though it be most true) that the phanatick Spirit of Enthusiasm had in the year 1658. so far possessed John Perrot, *an* English Quaker, *that, whilst (to use his own phrase) he stood in the gap for* Rome, *he must needs go thither in person to convert the* Pope; *And being arriv'd at the wished end of his long journey, he made great meanes to have audience of his* Holiness: *But it being pleasantly objected, that a disputation with the Pope would prove ineffectual, in*

regard the one understood no English, and the other nothing but English; Perrot *answered*, If the Pope have the Spirit of God in him, he will understand what I shall deliver.

Thereupon the Pope being mov'd, was content to admit him to his presence; John (*forgetting that* Eccles.4.7. *Scripture, which bids him* bow his head to a great man) *came stifly in with his Hat on, and began presently, without other ceremony, in this blunt English*; Pope of Rome, &c. *Others say he condescended so far against his Principles as to call him* Mr. Pope, *and went on in his spiritual canting, of which the* Pope *understood not a word, but by interpretation*; *at length, when he had seen the sad effects of this* Quakerism, *his Holiness said,* costui è veramente Fanatico, *this man is a Fanatick indeed*; *and gave order he should be sent to the* Pazzarella, (*which is of the same nature with our* Bedlam) *but with directions, that if the Fanatick would peaceably depart thence to his own Country, he should have the permission.*

The Quaker *would by no perswasions leave* Rome, *till he had effected the great work for which* the Lord had sent him, *that is, converted the* Pope; *so he was detained in the* Pazzarella *for a long time, and from thence found meanes to send a Letter to the* Pope, *with this superscription,*

John

John Perrot, the Lamb of Christ, to Fabius Ghisius, vulgarly called Pope of Rome; *the effect of it you may imagin.*

Perrot *had a* Doxy *with him of his own Tribe, called* Jane Stoakes, *who being asked by an English Gentleman there, in what part of* England *shee was born? answered, at* Oxford, near the nest of unclean birds, called Johns.

Another of his Companions (for they were four in all, who went in this mission or pilgrimage to Rome) *voluntarily fasted himself to death in the* Pazzarella, *as* James Parnell, *a brother, had done before him in* Colchester Goale, May 1656.

After above two yeares spent by this zealous Quaker *in bondage at* Rome, *at last his heat began to cool, so that, upon his promise to return peaceably to his own Country, he was released. And being arriv'd at* London, *in the year* 1661. *the Spirit again moov'd him to have another bout with* Mr. Pope, *and to that purpose, he finds meanes to convey the following* Propositions, *by way of Challenge, in a Letter to* Rome; *which, with the* Popes *Answer, (faithfully translated out of the Original*

The Publisher to the Reader.

Latin) *I here present the Reader* verbatim, *as they came to my hands, from a* Virtuoso *at* Rome, *and leave it to Discretion, to judge, whether it is like to carry the victory,* Fabius Ghisius, *or* John Perrot; the Pope of Rome, or Quaker of London.

PROPOSITIONS

PROPOSITIONS TO THE POPE,

FOR THE

Proving his Power of Remitting Sins, and other Doctrines of his Church, as Principles destroying Souls in Darkness, and undeterminable Death.

To *Fabius Gnifius*, Pope, at his Pallace in *Monte Cavallo* in *Roma*.

POPE of *ROME*. It is not *unknown*, that for the space of *three years*, wanting lesse than *seven dayes*, I was held in most *cruel Bonds* under *thy Hands*, where by the *mighty power* of God I was *borne*, and carried through ignominious and opprobrious *scoffs* and *mocks*, *threats* of Death *divers wayes*, and of *perpetual Slavery* oftentimes: Besides other times most *cruelly* and *inhumanely* tortured, bruised, and *exceedingly* wounded in my *fleshly Body*; for none other *cause* (the God of Righteousnesse knoweth, and that of God in all mens Consciences in that City of *Rome* can bear me witnesse, which saw my Conversation from the first to the last of my Imprisonment) but honestly, simply, and purely, for

for Righteousnes sake, viz. because I Exhorted *All men* to *Repentance*; and warned them in Season, to take *heed* to their *wayes*, lest a *sore Evil* should come upon them; I say, for *this love* of my *tender Soul*, towards Thine, and their *Souls* and *Bodies*, was I so inhumanely *requited* both by *Thee* and *Them*, which the Righteous LORD of *Heaven* knoweth, and *Thou* in thy Conscience knowest it; as many others of the *Heads*, *Rulers*, *Priests*, *Doctors*, *Fryars*, *Jesuits*, and *People* of *Rome* do know the same thing; and after many *Wrongs* which I bare, and *bruises* and *wounds* that I suffered, shut up in a *Room*, where there was scarce a *Breathing place*, chained in *Irons*, mocked of the *Wicked*, because my *natural eyes* could see neither *visible Sun* nor *Moon*; where moreover, I was *tempted* with the *World*, and *proffered* all the *Pleasures* which ever my *Heart* could *desire*, so that I would *be*, but as thy *Priests were*, which dayly *tempted me* unto *Idolatry*. (I say) all which I *suffered*, until at length my *Innocent patient Soul* had worn out, and overcome, all the *Cruelty* towards me, which was *Exercised* upon me, by the *Unreasonable Hands* of *Sinners*: and that the Lord arose to plead my Cause for me, and stirred up *such*, as I neither *desired*, nay, nor in the least outwardly *knew*, to appear in my *Behalf*; and made some of his *Servants* to offer up their *lives* for my *Redemption*, which were known to be freely *sacrificed* in *Rome*; for whose *Love* unto *me*, they were also *Imprisoned* by Thy *power*, who, below the Law of *Heathens*, stood not *openly* to shew us *any cause* of our *Sufferings*.

Yet, after all *this*, (though I am a man wholly given unto *my God*, having given *all things* else unto *Him* who made them) if it were the will of my Father, commanding me unto *Silence*, and to sit down as him that is *Dumb*, and never to *open my mouth*, nor lead on my Pen on Paper, to *Remonstrate* the things that are *past*, concerning my *Suffering dayes*, verily, I should *Obey*, and say *Good is the Will of my God*, *who teacheth me Subjection*. But being *commanded* unto this *thing*, I can of a pure *heart*, in the sight of my *Almighty God*, say, that I write not to take a *Revenge* of my Cause, having committed *Vengeance* unto him that *repayeth* in *Righteousnesse*: (Whom, I pray for *mercy*, to be manifested unto you *All*, having a *long time* stood in the *Gap* for *Rome*; with many *Tears*, offering my *Life* for the *Inhabitants* of that *City*, which the *God* of *Heaven* knoweth, and

that

that I can at a *moment dye* to *serve* them all in the *way* wherein my *Father* leadeth me. But O Pope, for thy *Souls sake*, and the *peoples Souls sake*, which have a *dependance* upon thy *Power*, I am contrained to *write* this time unto *thee* in this *manner*, shewing that in the *Name* and *holy Fear* of the *Lord God of Heaven* and *Earth*, who hath *led* me in my *Pilgrimage*, by his *Right Hand of Power*, and *pleaded* my *Cause* with my *Enemies*, by reigning down *fire* from *Heaven* upon *them*, and by diverse *Judgements* in *Rome*, whilest there the people *oppressed my Innocent Soul* with *Cruelty*; which may (as is needful hereafter) be more at large *spoken of*. I propund it unto *Thee*, (as being the HEAD of that people, which are called the *Roman Catholick Church*) to *Constitute*, *Order*, and *appoint* one hundred of thy *Chiefest* and *Propoundest* Jesuits or Doctors of *Divinity*, (so called by thee) to give me a *fair*, *open* and publick Meeting, in *England*, *Germany*, *France*, *Italy* or *Turkey*, (*viz.*) *in the most expedient place*, *for the advantage of the Glory of God* (who Created the whole earth for that end) *as a way may be made to attain a Licence from the Powers of the said Nations*, *to effect the said Meeting*. I say, chuse thee *thy hundred* or *more persons* for *thy defence*, and in the Name of the Lord God and in his *Councel*, I shall *stand* in the face of a *Nation*, or *many Nations*, to prove to that of God in *every Conscience* upon the face of the *Earth*, That thy pretended power of Remission of Sins, is of the old Serpent the Devil, drowning Souls in the Lake of Hell and Perdition.

1st. By the time of the comming in of Popes.
2dly. By the manner of chusing Popes.
3dly. By the matter of the precepts of Popes. *viz.*

First, That the Doctrine of teaching people to pray unto the *Virgin Mary* is damnable, drowning the Soul in the pit Hell.

Secondly, That the Doctrine of teaching of the people to call on more *Advocates*, *Mediators*, and *Intercessors*, Than looking upon the One MEDIATOR JESUS, is of the pit of [illegible] blinding and binding souls in the blackness of the night of death.

Thirdly, That the Invention of Pictures and Images in

your Worships, is of the destroying Spirit, of the power of Darkness, chaining Souls in the Pit.

Fourthly, That your manner of Consecrating Wafers, Wine, and Water, praying upon Beads, worshipping in Idols Temples, your divers Fryars Garments, and Titled Orders, your observations of Dayes, and Meats, your Penance and Processions, are not of God; but contrary unto of the Spirit of Delusion, Heresie, Deceit, and Iniquity, which upholdeth Souls in perdition.

For which *Cause*, if thou loveſt the *Salvation* of *Souls*, more than *their Damnation*, through *a Covetous end* of an *Earthly Kingdom* in thy Heart, then I am ſure Thou wilt not *ſcruple*, to ſend *ſuch perſons* as Thou mayeſt appoint, to *Meet me* according to this *Propoſal*; which elſe, *All Nations* will ſee thy *Cloak* to be *Rent a ſunder*, and no longer *able* to *cover* and *hide* the Abominations which are *concealed* under *Thy Skirts*: for except Thou ſendeſt me an *Anſwer*, or cauſeſt an Anſwer to be ſent unto me, in the ſpace of *Four Months* after the *Date* of *this*, then muſt I *Manifeſt it* unto *All Nations*, as far as *it* can be conveniently *Spread*, even unto the *ends* of the *Earth*; which, until *then*, I may *not do*, that Thou mayeſt *Know*, that my *End*, is not to *Infamize Thee*, and Thy *Authority*, but Righteouſly to *Glorifie* the Lord God Almighty, my Holy Father of Life.

LONDON, the 20th. day of the 7th Month called *September* 1661.

Who am called the Engliſh Quaker, *that was Priſoner in* Bedlam *of* Rome, *and alſo ontwardly named*

JOHN PERROT.

FABIUS GHISIUS
POPE of ROME
TO
JOHN PERROT
QUAKER of LONDON.

John Quaker!

THy *Letter* and *Propositions* (bearing date the 20th. day of the 7th. month) came not to my hands till the 10th. day of this, therefore I hope thou wilt not proscribe me, for elapsing the time limited in thy Letter, which was not through my fault; And because I know thou hast a perverse unbelieving Spirit in thee, I forbear in usual form to salute thee with *Apostolical Benediction*, but without further Ceremony apply my self to answer thy Letter.

1. 'Tis true thou wast detained in the *Pazzarella* here, a place most fit for thee, and thy mad Brethren, where had both thou and they been timely put, as you might have been in Justice, and should have been in Prudence, all the late miseries and abominable wickednesses of *England*, had in all likelyhood been prevented; Nor was it without evident reason, That my Officers shut thee up in *Bedlam*; Thou cam'st out of a Rebellious Countrey, (where thou and thy Fanatick Brethren *committed a Wonderful and Horrible thing*, Murther'd your lawful King) *to devise mischief and give wicked Counsel in this City*; Thou didst pretend a *Spiritual Call*, and I know not what *Revelation*, which

Jer. 5. 30. *Ezek.* 11. 2.

Jer. 14. 14. prov'd *a false vision and divination, a thing of naught, and th deceit of thy heart*; far surpassing the frenzy of the more ancient *Enthusiasts*; When thou wast soberly admonish'ed to abandon that deluding Spirit (which leads thee and thy Brethren into so many exorbitancies) and *set thy face toward London*, thou didst obstinately contemn that good Council, and persist in thy ways of Abomination, refusing to depart out of my City, *Rome*; forgetting those words, thou hast so often misinterpreted, *Go out of her my people, lest thou partake of her sins, and receive of her punishments*. Why could'st thou not take heed and more warily understand a Text so plainly forewarning thee to flye from her, lest she should punish thee? *Thus saith the Lord God, woe unto the foolish Prophets that follow their own Spirit and have seen nothing*. While thou wert kept in the *Roman Bedlam*, was not the Discipline of the place, exactly observed to thee, aswell as to the rest of thy fellow *Bedlams*, didst thou want any thing there, but thine own wits? Thus therefore it came to passe that *thy way and thy doings procured these things unto thee; it being just that thou should'st bear the punishment of thine iniquity.*

Rev. 18. 4.

Ezek. 13. 3

Jer. 4. 18. Ezek. 14. 10.

2. Thou say'st my *Priests did daily with all the pleasures thy heart could desire, tempt thee to be as they were*. And were they not very courteous to make thee so kind an offer? were they not very patient to treat with thee thus *daily*? Ingrateful *John*! why dost thou complain of those who us'd thee so civilly? and all this, only to make thee *be as they were*; Verily, verily, *John*, thou wert shrewdly hurt, dost thou not usually (though falsly) charge them to lead lives of ease and honor, and canst thou take it ill, they should offer thee a share with themselves, *to be as they were*.

Moreover I say unto thee, thou dost me and my people very great wrong, by affirming in thy Letter, that my *Priests did daily tempt thee to Idolatry*; yet I commend thee *John*, for hating that, which I abominate with all my Soul; Do'st thou think I adore a *carved stone*, as my *God*, or a *painted canvas*, as my *Saviour*? or is any thing *Idolatry*, but

but the adoring a Creature, as our Creator; and the making to our selves a God of a graven Image? which if I did I were as mad as thou. No, *John*, I worship only one God, I acknowledge onely one *Mediator* betwixt God and Man, the God-and-Man JESUS CHRIST; though I believe it both lawful and profitable to desire the Prayers of his Holy Saints, *who raign with him, and continually assist at his holy Throne*; and the Charity of his glorious Angels, *who behold his face and are sent forth as ministring Spirits for the good of the Elect.* Heb. 1. 14.

As for *Pictures*, I believe neither any Divinity nor Sanctity to be in them, but I consider them as fit Instruments to help the memory, to recollect the fancy, and stir up the affection; giving them such respect as thy soberer Neighbour *Protestants* do to their *Communion Table*, whom I hope thou art not so bold to charge with *Idolatry*, or if thou do'st, convert them first, and then come again to me. Thou know'st 'tis one of the great Commands, **Thou shalt not bear false witness against thy Neighbour.** And 'tis written, *woe be to you that r b the just man of his justice, for as fire devoureth the stubble, so shall the root of these men be ashes.* Exod. 20. Isay. 5. 23.

3. For the power of *remitting Sins*, which thy serpentine spirit so much stumbles at, what more plain in Scripture? where our Saviour sayes expresly to his disciples; *Whatever yee shall bind on Earth, shall be bound in Heaven, and whatever ye shall loose on earth, shall be loosed in heaven*; And again. *Whose sins ye shall forgive they are forgiven; and whose ye retain, they are retained.* Mat. 16. 19. John 20. 23. What can be said more clear and plain? doest not thou thy self hold many doctrines lesse evidently in Scripture than this? tell me thy thoughts of this point in thy next Letter. But thou hast chosen three strange *Mediums* to disprove this Power.

1. By the time of the coming in of Popes.
2. By the manner of choosing Popes.
3. By the matter of the Precepts of Popes.

Truly

Truly *John*, thou deserv'st, for these three lines of nonsence, at least three moneths more of the *Pazzarella*, *Too little*
Acts 26. 24 *Learning I see hath made thee mad.*

The other Points, when thou and my Champion meet, shall be at large discussed.

4. Now to thy *Challenge* of mee, to send *a hundred of my profoundest Jesuites, or Doctors, to meet thee at any place of Christendom or Turky*; since thou art so civil to leave the nomination of the place to me, I do, for thy ease, appoint *AMSTERDAM*, an indifferent place, to all Professions, where thou shalt have as fair play as I, and any body else, as either of us. And since thou hast presum'd thus proudly *to defie the Armies of the living God*, and, *confiding in thy weavers beam, provokest us to Battel*, I promise to send one onely *Jesuit*, *the youngest of my Children*, to meet thee there on the 20th. day of the sixth moneth, vulgarly called
1 Sam. 17. *August*; Despise not his little stature, for know, *he has slain the Lion and the Bear, and the* unbaptized Quaker *shall be as one of them.* He shall come down to thee *with the light armour of a sling and a few smooth stones and smite thee on thy forehead, and thou shalt fall on thy face to the earth*; he shall be arm'd with the dreadful weapons of *Excommunication*, and with *Bell, Book* and *Candle, deliver thee to the Devil, for*
1 Cor 5. 5. *the destruction of thy* fleshly *body, that thy Spirit may be sav'd in the day of the Lord* JESUS. The hearty wish of him——

Given under the Seal-ring of the *Fisherman*, at our Palace of *Monte Cavallo*, in the year of our Lord *Jesus Christ*, 166$\frac{2}{1}$. *Indiction* the 15th *March* the 4th. and in the seventh year of our *Pontificat.*

Who, according to the Flesh, is named, *FABIUS GHISIUS*, But in a Spiritual way, *Alexander* the seventh *POPE of ROME*, and Servant of the Servants of God.

FINIS.